

# Christian Reflector.

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## The Christian Reflector.

### To a Dove.

O, that I had wings like a dove! For then would I flee away and be at rest.—Psalm 55: 6.

Beautiful Dove! O, beautiful Dove!  
Emblem of purity, peace and love,  
O! for thy wings, to mount and fly,  
Away, away through the azure sky!  
The gentle breeze of the balmy eve  
Should bear me up to the stars of heaven,  
To the shining palaces of the spirit land,  
Where angels wander, a silent band.  
Where never is spoken a sorrowful word,  
And the voice of sadness is never heard,  
And with thy wings, O dove, I would fly,  
Untouched by sorrow, undimmed by tears;  
Where rest is found for the sons of clay,  
From the fair-haired child to the pilgrim gray;  
And peace, sweet peace, for the troubled soul,  
That shrinks from sin and its vain control.  
I long to be free from a world like this,  
As open before me such scenes of bliss;  
Yet the world is bright to me as a vision,  
And beautiful too, but it is not heaven.  
It seems to whisper of glories,  
And to write on its pages "pious sayings";  
And the wounded spirit of vainly grieves,  
For he knows that he is not there.  
All men are weary of a world like this,  
At eve the world is in its death-sweeps;  
They rise the temple of life's decay,  
Exposed to their fury, wish to stay;  
Earth's charms for a moment may beguile,  
But 'tis the world that is the world's evil;  
Sought in the regions of the spirit land,  
The redeemed soul by the cross may win.  
Beautiful Dove! O, beautiful Dove,  
Emblem of purity, peace and love,  
O! for thy wings, to mount and fly,  
Away, away through the azure sky!  
With a song of triumph, sweet and loud,  
I'd fly my wings in the snow white cloud;  
No fetters of earth should bind thy wings,  
Nor dim the world of earthly things.  
But yet the world I may not forsake,  
Till I see here that I may not forsake,  
And sweetly fall on my raptured car,  
The tones of the voices I love to hear.  
And home, bright home, and its gentle joys,  
That love the world and its pleasures;  
And home, bright home, and its gentle joys,  
That love the world and its pleasures;  
Still call me back to the world again,  
But soon shall the waiting angel bring  
My summons home to my Father's King.  
Then with a song, from earth and air,  
Beautiful Dove! like thee I'd fly!  
Brookline April. A. M. C.

## The still small Voice.

BY WM. SHAFER.

A still small voice is whispering,  
In accents soft and mild,  
It comes upon the zephyr's wing,  
That fanneth the world's wild.  
It comes upon the evening breeze,  
Its plaintive tones I hear,  
Low murmuring in the waving trees,  
It whispers, God is near.  
It comes not in the whirlwind's roar,  
Nor in the ocean's rage,  
When angry billows lash the shore,  
And loud the tempest's war.  
But when night's silvery shades around  
The slumbering waters brood,  
There comes a soft and solemn sound,  
It whispers, God is good.  
It comes not in the thunder's roar,  
When lightning's flash is seen,  
Or when convulsive nature groans  
The region of her pain.  
But gently, when the moon's pale light  
Comes streaming from above,  
Sweet as the hum of angel flight,  
It whispers, God is love.  
O sinner, hear the still small voice,  
That comes from Calvary,  
That makes the wounded heart rejoice,  
O listen to the pleading strain,  
Of Jesus' dying love,  
It bids thee seek a Saviour slain,  
And dwell with God above.

## The Sermon.—A Sketch.

BY THE REV. W. BARNES.

Few are the preachers, we apprehend, who duly appreciate the importance of a sermon. The impression is too often, that the interest felt, and the profit derived, by the hearers, will hardly compensate for any considerable amount of energy or effort in the work of preparation for the pulpit. The following beautiful article, which we find in the London Baptist Magazine, will answer to our longings as well as to that of Brompton or any other place in England, and will afford some useful hints to both preachers and hearers.  
In this village lives an untutored but excellent member of our church; we call upon her? You see the cottage has a neat appearance, although the poor woman, one would think, has little time to train her honeysuckle, or to keep that row of flower pots in such good trim. She has six or seven children, all at home, and almost entirely dependent on the earnings of her husband, who is only a farm labourer.  
"Well, Martha, how are you this morning?"  
"O, sir, how glad I am to see you! I was just speaking to my Betsy here, about the beautiful sermon Mr. S. preached last night. You know, sir, I always like to see you at home on Sunday, but last night I had a feast indeed."  
"I am glad to hear it, Martha. It is a good thing for ministers to exchange sometimes; is it not?"  
"Why, sometimes perhaps it is, sir; but not too often. I did enjoy Mr. S., however, above measure."  
"And what was the subject, Martha, last night?"  
"O, sir, about Christ praying and pleading for his people. And Mr. S. spoke so beautifully about Christ knowing our troubles and trials, and that none of them were small or secret for him

not to notice them, and bear them on his heart. But I can't tell you, sir, much of what I heard, nor how I felt; but I saw as I never (I think) did before, that Christ felt for me in all my cares and sorrows, and it seemed to me as if I should be glad to begin the career of the week again, that I might feel I had Christ with me in them all. O, sir, I feel as if I could never murmur or be out of temper again. And then we sung that beautiful hymn,

"In his measure feels afresh,  
What every member bears."

It was all of a piece, sir; and I came home as light as a bird. This morning, too, when I awoke, the sermon was the first thing I thought about; and ever since, I seem not to mind any thing that may come upon me, for Christ "will bear me conquer through." O, sir, when the Holy Spirit applies the word, it is sweet indeed!

"I rejoice with you, Martha, and am truly grateful to God that you found the discourse of my dear brother so refreshing to your spirit. Be watchful, however, that the cunning adversary do not even hereby get an advantage over you, and so turn your joy into mourning."  
"Yes, sir; and it came across my mind just now, that, perhaps, this happy season is only to prepare me for some fiery trial which is to try me; so that I ought not to be too much carried away by it, but rejoice with trembling."

"It may be so; at any rate, you must take care that this spiritual feast does not lead to a surfeit. You must endeavor to use it as a help to daily, humble, patient obedience. Mind it does not make you dreamy and careless. You know, Martha, our great business on earth is to obey and to endure. We must, therefore, aim to make all enjoyments contribute to our diligence and patience in our Master's service. We must not rest in our enjoyments. "This is not our rest, but we seek one which is to come."  
"O yes, sir; I often think if the Sabbath is so sweet (although I can never get more than once), what must heaven be!"

"Where we shall see his face,  
And never, never part;  
But from the rivers of his grace,  
Drink endless pleasures."

"I don't know, sir," said Betsy (a blithe, good natured girl), "what in the world mother would do without the Sunday. The first three days of the week she is always talking about the Sunday that's past, and the last three, about that that's to come."  
"Well, Betsy, you see how valuable your mother's religion is to her even in this life. If she did not thus enjoy the Lord's day, her life would be one unbroken round of care and toil, from the beginning of the year to the end of it."

"Yes, sir, that I'm sure would."  
"I hope, Betsy, you do not find the Sabbath a burden and a weariness to you?"  
"I like to go to chapel, sir, but I don't feel as much as I used to."  
"Do you wish to feel so?"  
"Well, sometimes I do."  
"That is, I suppose, when your health is affected, or when some cross and vexing circumstance puts you out of temper with your companions and pursuits?"  
"Not only then, sir; but I know my heart is not changed yet."

"That is a sad confession, Betsy; it shows that you are not sinning against God in the dark. The only way to get a changed heart is to believe on the Lord Jesus Christ, which I entreat you to do at once. You know what the hymn says,

"'Tis faith that changes all the heart;  
That faith that makes the world depart,  
That bids all sinful joys depart,  
And lifts the thoughts above."

Seek the Lord, my young friend, while it is called to-day. Affliction or death may soon shut the door of mercy against you."

"Ah! sir," said Martha, "I often talk to her of these things, and sometimes she feels and weeps; but then her heart gets light and foolish again."

"Yes, that is just it. She is not yet willing to leave all and follow Christ; but we can never be his disciples on any other terms. These flattering baits of prosperity must be resisted. Betsy, or they will destroy you. Oh, break away from them; surely they are not worth losing your soul for."

"I am glad, Martha, to see that Betsy is affected by these remarks. I trust she will have resolution forthwith to leave the city of destruction, and go on pilgrimage to the celestial country. Good morning to you."

"Good morning, sir. I hope it won't be long before you call again."  
Wending our way homeward through the fields, my mind glanced off from every topic of conversation to the constantly recurring sentiment, "What an important affair is a sermon! A Sabbath sermon is the very staff of this poor woman's life; her incentive to devotion; her exposition of Scripture; her material of thought and conversation; a balm of care to her, a light in darkness, a bulwark against temptation, a beacon in the storm, a directory of duty, a fountain of delights; it is the focus through which she receives the concentrated light of truth, and the glories of eternity. Apart, then, from the final and everlasting results of his exercise, how interesting and responsible is the office of a preacher! Perhaps he has a hundred persons or more in his congregation, who, like the subject of this narrative, look up to him as their sole instructor. To their eyes, none else unravels the ample page of knowledge; to their minds, none else communicates intelligent excitement. His Sabbath sermons are the only feasts of reason to which they are summoned, and but for which their minds would stagnate in gloomy senescence, or be blasted by the alternating fiery and freezing currents of natural passion, wrought upon at will by the secret agency of Satanic spirits, or the open workings of fiendish men. These then are the preacher's peculiar charge. He foregoes his vocation, if, passing by the victims of 'chill palsy,' he hastens to proffer dainty viands to

those who fare sumptuously every day. His work is to take the bread of life in wholesome masses, and with a glad countenance and out-stretched hand, distribute it to those who are perishing with hunger. Whilst with no Gothic rudeness he may regard those whose science affiliates, he must 'preach the gospel to the poor,' he must have 'compassion on the ignorant, and on them who are out of the way.' What has he to do with the jingle and glare of oratory? with the 'flourish of trumpets' and the voice of words? Cannot he forego the approbation of the learned? let him become 'mighty in the Scriptures.' Does he covet to be deemed eloquent? let him speak 'not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.' Must his fancy have range? let her in search of imagery roam at large through God's fair creation; let her take the wings of the morning, climb the lofty hills, and skim the bosom of the deep; let 'fire and hail, snow and vapors, stormy wind and fruitful trees, wild beasts and all cattle, creeping things and flying fowl, kings of the earth and all people, princes and all judges of the earth, young men and maidens, old men and children,' become her tributaries; but let her not crouch, a sutor, at the shrines of heathen gods and pagan philosophy. Does his ear crave harmony? let rhetoric hand him, not her sounding brass or tinkling cymbals, but her pastoral reed.

And let it be remembered, that the revolutions which we believe are to take place in the Old World, where Popery will triumph for a season, are for the purpose of preparing the way for the extension of the gospel over all the earth. The breaking down of the old and tottering fabrics of Mohammedan and papal tyranny, is to be immediately followed by the building up of the millennial city. Supposing, then, that Popery in its final struggle should be able to revolutionize our government into a papal despotism, it would only be that it might be speedily revolutionized back again into a more thoroughly Christianized republic. We had rather say, that being radically right in its foundations, God will reform, sustain, and save it.

## Unity of Christians.

I am aware how generally unpopular this subject is, and how very slightly the sin of schism is esteemed in this day. Our business, however, is to preach eternal truth, whether men will hear, or whether they will forbear; if it be slighted, 'Surely our judgment is with the Lord, and our work with our God.' What was sinful in the days of St. Paul, is sinful in these days, let who will excuse it, or who will admire it. Wherefore, I beseech you, my brethren, seek unity in the church; prize it, pray for it. See how urgent the apostle is on the subject, and consider the earnestness of his plea. I beseech you, brethren, by the name of our Lord Jesus Christ—by that name which is never pleaded in vain with God, and surely ought never to be pleaded in vain with His people—that ye all speak the same thing, and that there be no divisions among you. Seek the principle of all union, which is love—that 'charity which suffereth long and is kind; and which, while it 'rejoiceth' only in the truth, yet 'beareth all things, believeth all things, hopeth all things, endureth all things.' While you condemn the sin of those who separate themselves, as you are bound to do, let not your love towards them be diminished. If they will be contentious, show them the more excellent way; and while you behold so many around you wandering in the ways of error, and even 'glorifying in their shame,' praise God for his sovereign and undeserved mercy, which has kept you in the bosom of His church, fostered by her care, blessed with her ordinances, and instructed in her faith. 'Pray for the peace of Jerusalem; they shall prosper that love thee.'

Rev. Wm. Dodsworth.

## War and the Bible.

Thou shalt not kill, says the Bible. When wars are waged, as many as you can; the more the better; the more blood, the more merit and glory. It is the very object, the main business of war to kill men. It is the most terrible engine ever contrived for the wholesale destruction of mankind; incomparably more destructive to life than the inquisition or the slave-trade, than famine, or pestilence, or any form of disease that ever swept over the earth. Survey the butcheries of the battle-field—50,000 at Eylau; 80,000 at Borodino; 300,000 at Arbelia; 400,000 of the enemy alone by Julius Caesar in a single engagement; more than 5,000,000 in the invasion of Greece by Xerxes; 1,600,000 by Jenghiz-khan in the district of Herat, 1,700,000 in two other cities with their dependencies, and, during the last twenty-seven years of his reign, an average of more than 500,000 every year. Look at the French butcheries in Spain or Portugal under Napoleon. Peaceful inhabitants massacred without distinction or mercy! "Often were the ditches along their march," says an eye witness, "literally filled with clotted, congealed blood, as with mire; the dead bodies of peasants, put to death like dogs, were lying there horribly mangled; little naked infants of a year old or less, were found besmeared in the mud of the road, transfixed with bayonet-wounds; matrons and young women dead with cruel, shameful wounds; and priests hanged on the trees by the way-side like felons!" Let us try to conceive of war in accordance with this prohibition. A war that neither killed, nor sought to kill any body! Soldiers neither commissioned, nor required, nor permitted to kill! Swords and bayonets, guns and cannon, bullets and bomb-shells, all designed not to take, but to save life! Are there any such wars, or such weapons of war? Did you ever hear or read of any such?

PACIFICUS.

## Hints to Young Converts.

As so many have lately professed to have found out the way to Christ, during the different revivals which have blessed in such a great degree, this and other cities around, we have thought that it would be acceptable to many, who are seeking to know the way of salvation, and to find out if indeed they have entered upon the enjoyment which the Christian religion can possess; and for them we have drawn up the following hints, which, if they are really born of God, will show them the way of life more clearly, and also have the effect of undeceiving those who profess the name of the Lord on earth, and yet in the great day of accounts be found wanting; and to us we say:

—It is a lamentable fact that although the way of life is so plain, that 'the world may read,' yet many will be found at last who will take up their abode with unbelievers; and instead of escaping the punishment which they congratulated themselves that they should, the deepest abodes of the awful abyss, and the greatest tortures, are forever to be theirs. Perhaps this is the case with the very person who now peruses this paper, and who cannot, when standing before the bar of God to render up that final account, plead the excuse that no one warned him of the state in which he was in. No! This thought will pass through his mind, 'I might have obtained salvation had I wished, but by slighting the opportunities which I had of finding out if I were in the narrow way, I am compelled to stand here at last, unprepared to meet my God.'

A minister upon his death-bed, said to those around him: "Perhaps some will join the song of the redeemed in heaven, through the truth which I have preached, while I shall be condemned to lie forever in hell!" How awful the thought! How much more to be feared, and enhanced by such conduct, when a man's candid examination would have resulted in their salvation.

There are, of course, some marks given, whereby we may know if we are the sons of God; and I would mention some of the most prominent, and with these and others we can ascertain our state.

(1.) Do you hunger and thirst after righteousness, feeling that Christ is your all in all, and that if you have not Him with you, there is one great thing not yet attained?

(2.) Do you love the closet, and to pray before God, where no eye but his can see you, and no ear but that of Jehovah, and until I ask a blessing.

(3.) Do you love the society of Christians, and to associate with them when they approach the throne of grace, to pray for blessings on the church, and the conversion of sinners.

(4.) Now that you trust that you have been born into the kingdom, does your heart go out for those who are sinners—perhaps your fellow-creatures—that they may also be saved?

(5.) Do you love the sacred Scriptures; and do you love to study the path of duty which is therein marked out, by which you may grow in grace, and in the knowledge of the Lord daily?

(6.) Do you love to converse on this subject with your fellow-Christians; and, in time, does not the whole tone of your thoughts and feelings seem to you to be changed? And whereas, before you thought of the world rather than of the

kingdom of Christ, now your heart feels a change, so that you can say that you desire not the things which were before a source of enjoyment?  
Many others might be mentioned, but these will suffice; and if you can say that none of these are what you desire, then, fellow-traveller to eternity, beware! for he that is truly born of God desires these things—yea, seeks after them with his whole heart.

2. Study the Bible.—The more one knows of the Bible, the more of course he knows of his Author; and the more he knows of God, the nearer he is to the prize of the high calling "which is in Christ Jesus." For the character of God is one which no person can study faithfully, without feeling more than ever his excellences and perfections, and therefore will have a greater sense, the nearer he approaches, of his own weakness and unworthiness. This is self-evident; and therefore we see that he who would walk after Christ, must study the Bible. And we could recommend to all never to omit, if they can possibly avoid it, to read and meditate upon the Divine Word.

3. Examine yourself.—This also is important, and for want of the habit of watching the avenues of our heart, in the manner which is commanded, many a time Satan has crept in the heart of the Christian, the blessed Spirit has been grieved, and for a time the soul has mourned the hiding of God's face, and through his own carelessness, he has been left in darkness for a time. We would also recommend, that in conjunction with reading the Bible, we examine ourselves thoroughly, and the better to do this, we would advise that some book which contains a summary of the Christian doctrine, be procured.

There is a small book published in this city, which for this use we would recommend the purchase, called Winslow's Self-Examiner. And if we perform this duty thoroughly, not only will our journey through life be more pleasant, but we shall be the better qualified for entering upon that heavenly inheritance, and to sing the song of Moses and the Lamb.

4. Never avoid or neglect secret prayer.—Show to me a man who is in the habit of neglecting secret prayer, and I will show you one in whom the Spirit of God has no dwelling. It is the moral pulse of the Christian, by which he can tell whether he be in the full enjoyment of the blessing belonging to the true child of God; if the pulse at any time beat faint and feeble, rather than strong and vigorous, we know that we are not in the possession of the best health; likewise it is when the tone of our prayers is feeble and faint, when we feel not as did the Psalmist, when he uttered the language of the 14th Psalm, that our Christian graces are low; and the reasons that Christians love the Psalms so much is, that they are prayer, and if any portions of the Bible speak forth the feelings of the children of God it is these. All those who have trod the heavenly way, have been led to exclaim in the language of the poet,

"Prayer is the Christian's vital breath,  
The Christian's native air,  
And such the house of meeting death,  
He enters heaven by prayer."

Although it is not the mere matter of prayer itself, or being able to make what would be called an excellent prayer in public, that constitutes the Christian, Christ enjoins us to enter our closet, and when we have shut the door, to pray to our Father which is in secret, and our Father who seeth in secret shall reward us openly. We must feel in regard to it the same as did the one who penned the following beautiful verses:

"I love to steal awhile away  
From your companying care,  
And spend the hours of evening day,  
In humble, grateful prayer.  
I love in solitude to shed  
The penitential tear,  
And all his promises to plead  
When none but God is near."

5. Labor for others.—If you wish to get your heart engaged in the work of the Lord, the best way to perform it is to go to work for others. If you have any friends whom you could influence, endeavor by all means in your power to bring them into the kingdom, by praying for them, writing to them, and placing religious books in their hands; and if you are faithful in this, there will be in the day of final reckoning many who will ascribe their salvation to your instrumentality and faithfulness, and they shall be as 'seeds of joy ministering, and as crowns of rejoicing in the day when Christ cometh to make up his jewels.'

There are a number of other points upon which we might enlarge, but will be obliged merely to mention, and do so merely in the hope that the Spirit may apply them all to your heart.

6. Endeavor to let your good works appear before men.—Beware lest by your example you become a stumbling block to others, and by your actions hinder others from coming into the kingdom, and endeavor by your walk and conversation, to show before your fellow-beings that you 'have been with God, and learned of him.'

7. Never do that upon which you cannot ask God's blessing.—A minister on board a steamer being asked to sit by the card table and play a game, immediately consented, and having taken his seat, was requested to deal out the cards. Wait, said he, until I ask a blessing. What? said one—ask a blessing over a card table? Well then, I cannot do that upon which I may not ask the blessing of God, replied the minister, and rising, left them, which completely broke up the playing for that evening. And if we should always ask God his blessing upon what we do, we should live holier and happier lives.

8. Never rest from your labors on earth.—This is not our abiding place or continuing city, but we seek an habitation whose builder and maker is God, and we should like Paul, 'press forward towards the mark of the prize of the high calling which is in Christ Jesus.' Neither will we rest until we have entered and passed the dark valley of the shadow of death, and entered our abode in heaven.

Finally, you perhaps are soon to take

upon you the vows of the church, and to enter into solemn covenant with the church on earth. Be careful when you do this, that it be done with the sincere desire of your heart, else it will be but solemn mockery before God; and having taken them, also be careful to fulfil them in the fear of God; and for such is laid up an everlasting crown of rejoicing in those mansions which Christ has gone to prepare for us.—N. Y. Evangelist.

How to win Men from Evil.  
An ancient prince, who ruled his kingdom in righteousness, undertook to reclaim a revolting province of his widely extended empire. He first commissioned for this purpose his ministers of justice, whose office was to expound the laws of his empire, and urge the weight of their moral obligations and the terror of their penalty, illustrated by numerous inflictions to enforce submission. But the measure appeared unsuccessful. A very small part only of the revolting province returned to their allegiance.

Another expedient was then adopted. The king's first-born son was despatched, the heir of his father's throne, who was instructed to lay aside his robes of justice and of royalty, and assume, among the people to whom he was sent, the condition of the humblest subject, taking part in their infirmities, toils and sufferings, sympathizing in their sorrows, and ministering to their necessities.

This commission he executed with consummate wisdom and fidelity. He fed the hungry, he soothed the afflicted, and he distributed freely, to all who needed them, the richest gifts which royal munificence could bestow, without money and without price. He spared no pains, withheld no sacrifice, in ministering to the wants and sufferings of those around him. And when it was found that the laws of his father's kingdom, which like those of the Medes and Persians, could not be changed, demanded the death of those revolting subjects whom he came to reclaim, with a magnanimity and self-devotion, which astonished heaven and earth, he voluntarily offered his own body to the executioner, as a substitute for the punishment of the guilty.

"Love so amazing, so divine," could not be resisted; thousands melted under his influence, whom the rigor of unrelenting justice could never subdue, and thus it was found that 'what the law could not do in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh,' was able to accomplish.

The Comet.

Well, it has come and gone—the comet—without doing either good or evil. It was certainly a most magnificent spectacle, and for a time engrossed more attention than any other of the heavenly orbs, not excepting the sun himself, the source of all its brilliancy. If the conjectures of astronomers concerning its orbit are to be relied on, our eyes can never again behold it. Nevertheless, we are determined not to let slip the occasion, without deriving from its visitation some spiritual instruction.

We compare, then, the comet and that brilliant diamond, Venus, that alternately gems our morning and our evening sky, to two professing Christians; and we proceed to draw out the points of contrast as follows:

1. The planet has a very regular, the comet an extremely eccentric orbit. A few days ago the latter body dashed into our system, and penetrated far within the orbit of the nearest of the planets. We imagine we hear him, as he whirls round his perihelion, at the rate of one hundred and seventy-five miles a second, and exultingly throws out a fiery train of sixty millions of miles, exclaiming, "Ah! my dear sister Venus, why do you remain in that frozen region yonder, at such a distance from the sun? Why not, like me, plunge directly into his beams, and be warmed and heated through? But, unfortunately, he could not stay there, but flew off again as rapidly as he had approached.

While Venus has moved on steadily in her orbit, he is now twice her distance from the sun, and she in turn, may hail him with the inquiry, "Whither away, my brother, with such speed into the cheerless void?"

So the zeal of some Christians burns with a steady flame, while that of others is, once in a great while, heated to scintillation, only to vanish again as rapidly as it was generated.

2. The planet is a solid body, while the comet is vapory and unsubstantial. According to astronomers it is many times rarer than even the upper regions of our atmosphere. It makes a great show by being spread out through so great a space. Could it be condensed into a solid mass it would cease to be visible—an apt emblem of religion, of too many of the eccentric professors of Christianity, who now-a-days find their way into our churches.

3. The planet shines with an unobscured light; the comet, at its perihelion, makes a prodigious display of itself. Think of its nucleus—so fiery hot as to be visible at noonday!—and then its tail stretching through sixty millions of miles, the terror of some, and the admiration of others. This part of the contrast, the reader can apply for himself.

4. The light of the planet is permanent: that of the comet transient. The former pursues her even course in the heavens, as she has for the last six thousand years, never ceasing to adorn either our morning or evening sky, except for a few days when she is in the effulgence of the sun's rays. But the comet, which a few evenings ago blazed forth so magnificently, has now vanished forever from our view. So the piety of some shines steadily from year to year, while that of others is occasionally kindled into a vehement flame only to be speedily extinguished.

And now, reader, which would you rather be, the beautiful planet, regular in her orbit, solid in her substance, unobscured

tation and permanent in her brilliancy; or the eccentric, vapory, ostentatious and fleeting "wandering star," that blazes forth so magnificently for a little while, and then plunges into 'the blackness of darkness forever?'—Ohio Observer.

## Procrastination and Perdition.

In one of my walks about my parish, some years ago, I passed the place where one of my parishioners, who was a stone-cutter, was at work upon a large block of granite. He was about forty-five years of age, a hard working, prosperous man, a warm personal friend, a constant attendant on the means of grace; but utterly indifferent, as far as I could judge, about the concerns of his soul. Having so good an opportunity, I determined to speak to him plainly and earnestly upon the subject of religion.

"My friend," said I, "you have a hard subject for your chisel there." "Yes," he replied, "very hard, indeed; I don't know that I ever saw a more difficult stone to cut than this." "But," said I, "there are harder things than blocks of granite." "I suppose so; and granite grows harder by exposure to the air; I can work a stone much easier, when it is first taken from the quarry." "I refer to the heart," said I. "It is harder than stone; and as for any granite, it is growing harder every day. Hard as this stone is, you can make it assume any form you please; you can mould it like clay. But God has been many years at work upon you by his word, and Spirit, and providences, yet not a feature of the image of Christ yet appears upon your heart of adamant."

"I know it, I know it," he replied, "but it was not always so. Ten years ago, the Holy Spirit visited my soul, and melted it like wax. You never saw me weep, but I wept then, and I thought the time of my conversion had come. But the cares of this world, and the deceitfulness of riches, and the lust of other things entered in, and grieved away the Spirit; and hardened my heart against the truth. The Spirit left me; but I believe and am sure, that it was only for a season. I am confident that he will return, and then I shall become a Christian."

"Ah, my friend," said I, laying my hand upon his shoulder, "you are cherishing a most dangerous confidence. You are not grieving, but insulting the Spirit of God; and your heart may be withered by his wrath, instead of being melted by his love. But God is merciful, only be sure you live until the Spirit returns. Be careful of your life, for you stake its salvation on its continuance."

I never saw him again. A few months after this interview, during my absence from the place, he was found in his barn suspended by the neck, and quite dead. No reason could be assigned for this act of self-destruction. He met with no heavy affliction. He had an affectionate wife and several small children. His business was prosperous. His earthly condition was in all respects happy. But he could not wait for the return of the Spirit. Armed of God, and tempted by the great adversary of souls, without strength to resist, he madly cut short his own probation, and quenched his presumptuous hope in the blackness of darkness.

Reader! have you grieved away the Spirit, and still expect his enlightening and converting influences? Make a covenant with death and hell that will stand; and be sure not to die until your hope is realized.

## Colleges at the West.

Dr. Edward Beecher has been some time at the East, and is interesting many intelligent minds in the great question of providing for education at the West. President Beecher insists that no little permanent success can be obtained but by the establishment of colleges, well regulated and founded on evangelical principles. These colleges need to be amply furnished with libraries, and with all the advantages of our Eastern institutions. It is of course a cause in which the Eastern churches must aid, and of its immense importance none can doubt.

## The open Ports of China.

Five ports have been opened for the trade of the English in China—Canton, Hong Kong, Amoy, Choofoo and Ningpo—all of which are quite important. Canton is well known. Hong Kong is a barren island with about 20,000 inhabitants, and has been ceded to the British. It has an excellent harbor, and is one of the finest harbors in the world, with about 150,000 inhabitants. Choofoo is the great mart for the black tea trade, and has 40,000 inhabitants. Ningpo is about 250,000. These ports extend nearly 1000 miles along the coast of China. It is probable that they will also be opened to other nations, and who can tell what will be the ultimate influence of efforts for the conversion of the millions of that empire?

## The Sandwich Islands.

Private letters from Europe, says the National Intelligencer, give us to understand that the English Government has declared for the independence of the Sandwich Islands. Messrs. Harris and Hallen, the Hawaiian Commissioners now in Europe, write also to their friends to that effect. We felt sincere gratification at the President's message to Congress on the subject last winter, and the great response of the Houses. We saw an interesting community on the bosom of the Pacific seas, recently rescued from heathenism and idolatry, chiefly by the pious zeal of American Missionaries, rising to the dignity of an independent, civilized, and Christian State. How much more delightful is such a spectacle, than to read of the triumphs of power, and the destruction of the weak by the mighty! Long may this new government, the



freest national product of letters and religion, shed its beneficent light over the remote quarter of the world where it exists, until it reaches and spreads over the whole of the islands of that vast ocean!

### Frequent, Regular, Systematic.

It must be evident to every observant mind, that contributions to the missionary and kindred causes might be made greater, with scarcely any more of sacrifice or self-denial. It is not enough that these claims are presented at intervals of a whole year, or, in some cases, of two or three years. The better way by far would be to give frequently and systematically, if not largely. The considerations in favor of this course, have been well stated in one of the weekly journals, and are commended to all our readers.

3. That contributions would be made more cheerfully. When, under the present system the annual appeal is made, and the annual collection received, many a Christian, whose limited means seem to forbid an exercise of generosity, and on whom a family is dependent for support, will hesitate to contribute the one, or two, or ten dollars, which they demand. It is a large sum for him to part with at once. It takes more than can be easily spared from the little stock which is to procure necessities for his family. And if he gives it at all, he is too apt to give it grudgingly. But if he has done so month after month, deduct a twelfth part of the sum which he wishes to give, from his funds; the monthly sacrifice will be but one-twelfth as great as the annual one. And while he perhaps refuses the latter, he will make the former without hesitation.

2. The contributions would be increased. Suppose a mechanic in desiring of purchasing a few books, to form a little library for the instruction of his children. He selects, among others, Allison's History of Europe. He goes to a book-store, and learns that the price is four dollars. This is more than he can afford to pay down; and he gives up the purchase with a sigh of disappointment. But he hears that it is published in monthly numbers, at twenty-five cents each; and he subscribes at once—for though he cannot pay four dollars in one sum for a book, he can easily pay it in sixteen parts, at intervals of a fortnight; and the two shillings it costs will not show all that he can spare. Now, apply the principle to contributions for the gospel. How many a rich man is there who, when he gives one hundred dollars a year for benevolent objects, feels that he has done all that he can afford; but who could with no more inconvenience, give ten or twelve dollars a month; and thus give \$120, or \$144 a year, instead of \$100. How many a mechanic who can lay by two or four shillings from his weekly wages, and thus have \$12, or \$24 at the end of the year, who would satisfy his conscience with an annual payment of five or ten dollars? How many a Christian servant, who could give three dollars a year by laying aside sixpence a week, who would find it hard to pay fifty cents at one time? In this way would the tide of benevolence accomplish more than the regular lay flow, which gives time for evaporation and absorption.

8. That a *livelier* and more *hearty* interest would be excited, in behalf of the Christian. A subject to which our thoughts are turned once a week or month, is far more interesting to us than another of which we think but once or twice in a year. While under such a system, the Christian would be constantly doing something for the support of benevolent institutions; the objects, which he is thus aiding by more or less of personal sacrifice, would of course engage a more constant interest. He would have a personal and practical concern in the work of the world; and this, in turn, would lead us naturally to stronger desires, more ardent prayers, and liberal contributions, it may be, for the hastening of the day of God. How is it now? With the exception of the Foreign Mission cause, the knowledge which the greater part of the church possess in regard to the other benevolent Societies, is derived from their agents. Once a year, one of these gentlemen makes his appearance in the village pulpit; every one knows that he has come to beg. The call comes but once a year from each; but there are many Societies to be represented, so that the number of calls on the whole is considerable. Each makes as forcible an appeal as possible to the sympathies of his audience, and each expects a liberal contribution to be presented, so that he becomes at times so frequent and exasperating, that the very sight of an agent's face becomes hateful. If such a system as we suggest should be adopted, on the other hand, the agent's office might either be dispensed with, or his appearance amount to nothing more than the receiving of contributions, laid by every week or month against his arrival, and ready to his hands.

### The Missionary Spirit.

A converted Indian, writing to Bishop Morris, of the Methodist Church, says, as he concludes the account of his conversion, "Then I arose from the bosom of my dear parents and felt willing to 'go into the world, and preach the gospel to every creature,' and point sinners to 'the Lamb of God that taketh away the sin of the world.'"

And in the same strain, he exclaims, "O, my brother, while I am writing, the missionary spirit burns in my poor heart. O how can we be idle, while the wide field is opened before us! My fellow-laborer in the gospel, how do you feel about the glorious work of God? Ah, brother, I know you are happy in God. Your heart is filled with the love of God. I tell you, my brother, what I feel when the missionary spirit burns in my poor heart. O, it comes and makes me jump out of my chair. What is it for? Why I see so many poor souls who starve for want of living bread." When shall such a feeling, for the preaching of the gospel, pervade the Christians throughout the world? "The Lord hasten it."

### Christ deserves all.

And what a claim it is—the claim of redemption! Alas, that our familiarity with it should ever diminish its freshness and force; that we do not always feel as if the price had only just been paid—the mystery of the Cross just unveiled! To think that there should have been a period in our history when we were lost; lost to ourselves—lost our capacity for enjoyment being turned by sin into a felt capacity for suffering; lost to the design of our creation—lost our powers of serving Christ being perverted into instruments of hostility against him; lost to the society of heaven—the place which awaited us there to remain eternally vacant; the part we should have taken in the chorus of the blessed, to remain forever unfilled; heaven itself, as far as in us lay, turned into a place of mourning and desolation; lost to God—to the right of beholding, approaching, and adoring the vision of his eternal glory! To think, that, in point of law, we were thus lost, as truly as if the hand of justice had seized us, had led us down to our place in woe, drawn on us by the bolts of the dreadful prison, and as if years of wretchedness and ages of darkness had rolled over us there.

Well may we ask ourselves again, and again, how is it we are here; in the blessed light of day; here, in the still more blessed light of God's countenance; here, like children sitting in their father's smiles? Why is this; and how has it come to pass? Has justice relaxed its demands? Or have the penal flames become extinct? What, have you not that you are bought with a price? It is the theme of the universe. Look on that glorious being descending from heaven in the form of God—know ye not 'the grace of our Lord Jesus Christ,'—that he sought no resting-place between his throne and the Cross? Behold that Cross; know ye not that 'he loved us and gave himself for us?' 'that he bore our sins in his own body on the tree?' Approach nearer, and look on that streaming blood; know ye not 'the precious blood of Christ,' and that blood is the price of

your redemption? Hear ye not the voice from heaven which now says, 'Deliver them from going down to the pit, for I have found a ransom!'? Feel ye not the Spirit of God drawing you with gentle solicitations and gracious opportunities to the feet of Christ? See you not that he who was delivered for your offences, hath been raised again for your justification, and is now waiting to receive the homage of your love? How much owest thou unto the Lord? Try to compute it. He asks only his due. So that if there be any part of your nature which he has not redeemed, or any thing in your possession for which you are not indebted to him, keep it back, and apply it to some other purpose. But does not the mere suggestion do violence to your new nature? Does not every part of that nature regret the very idea, and find a voice to exclaim, 'O Lord I am thy servant, I am thy servant, thou hast loosed my bonds!'—Dr. Harris.

### Christian Reflector.

BOSTON, WEDNESDAY, MAY 10, 1843.

### Anniversaries in Albany.

REPORTS CONTINUED.  
The meeting of the Baptist Board of Foreign Missions, held on the 26th ult. at Albany, was reported in our last. We omitted however to refer to an excellent paper read before the meeting previous to its adjournment by Rev. Dr. Pattison, the Home Secretary. Of this however we shall attempt no analysis, as it is shortly to be published entire, and will be read in that form with much greater interest. The reading of this paper was followed by some statements, which showed that a single church could do for benevolent objects, by system and energy. His own church in Roxbury, adjoining Boston, had in this way increased their contribution from \$200, to \$800, raised the last year with ease for this object, while there was a similar increase for other objects. He registered the name of every member in a book, with the sums each would give annually, which he carried in his pocket, and the collections being periodically and faithfully attended to, swelled the amount to this surprising magnitude.

The following resolutions were then offered by Rev. Dr. Wayland.  
Resolved, That the Board entertain a grateful appreciation of the faithful and able services of the Rev. Lucius Boles, D. D., who has for sixteen years filled the office of Corresponding Secretary of the Board, and deeply regret that ill health has obliged him to retire from the active duties of his station, and that they hereby tender to him their fraternal sympathy.

Resolved, That the Acting Board be instructed to allow to Dr. Boles such a sum as they may think proper, for such services as his health may enable him to render.  
Resolved, That the Recording Secretary be requested to forward a copy of these resolutions to the Rev. Dr. Boles.

Dr. W. accompanied these resolutions with a few remarks touching the history, services and sacrifices of the beloved and venerable man to whom these resolutions were referred. Their adoption was seconded, with a unanimous testimony, by the Hon. H. Lincoln, and they were passed unanimously.

Thursday Morning.—The Board resumed its session at 9 o'clock. After the minutes of Wednesday were read, the committee appointed to nominate the Acting Board for the ensuing year presented their report, which was accepted, and the same individuals which composed that body last year were re-appointed.

The committee on Mission Schools reported through Dr. Wayland, the chairman, strongly urging the importance of sustaining a system of religious education at the various mission stations, especially in the East. The reading of the report was followed by remarks from the chairman, in its support. Mr. Colgate of New York, objected to one of the resolutions with which the report concluded, and at his suggestion it was modified and passed.

The committee on reinforcing the missions reported by Prof. Chase, the chairman, setting forth in a striking manner the urgent calls for help from nearly all the stations of the Board. A letter from Mr. Kincaid was read, illustrative of the views maintained in the report. Rev. Mr. Potts, missionary among the Choctaws, gave some account of the progress of civilization and Christianity among that people, together with a statement of the wants of the mission. He went among them in 1834. That tribe contains a population of twelve or thirteen thousand, and what is a remarkable and encouraging fact, the number is on the increase. The tribe is divided into three districts, which are under their chiefs. The station of Mr. P. was in the westernmost district. He had gone among them as a teacher, and missionary; and had sustained a school principally by his own efforts. The morale of the people were much improved, and there were now 700 members of the Temperance Society. The mission must now be assisted, or it could not be sustained.

Rev. Mr. Bacon, a member of the Board, then gave an account of a recent visit to the Creek Indians. This tribe numbers eighteen or twenty thousand. They had suffered much during their removal by the government to the Indian country, but the work of the Lord had been greatly revived, even during their severest trials. The report was accepted. Some remarks were made on the resolutions recommended by Rev. Mr. Ervins, of New York, and Rev. Mr. Jves, of Suffolk, Conn. The latter spoke with much feeling of the interest which he felt in the subject, and the increased interest manifested among his people. Dr. Love made a few remarks, urging one point with much feeling; viz. that if there were funds, there would be missionaries. Dr. Turnbull spoke of the importance of prayer, and particularly of making prayer practical. The meeting was now adjourned till afternoon.

The Treasurer read his report of moneys received during the meetings, amounting to \$4,245.52, which he followed up by a speech, setting forth the pressing wants of the treasury.

The committee on raising funds reported by Rev. Mr. Webb of New Jersey. Mr. W. Crane of Baltimore moved its acceptance in a brief speech, and to the point. He said that some months since, he found that the Board were in want of funds, and he sent them one hundred dollars, which he felt was about all he could do this year. When the Treasurer went to Washington a few weeks, notwithstanding he thought of his large family, and heavy expenses and losses, he on the whole deemed it best, the wants were so urgent, to pay over another hundred dollars. He had now come to attend the meeting of the Board, and during his journey he had by some means come in possession of a one hundred dollar bill. This he was resolved to hand to the Treasurer forthwith. He had resolved to re-

trench his expenses as much as possible that he might be able to give the more; and he was encouraged to do this, for although his property was reduced by losses and otherwise, about one half, yet he supposed that one half was about as good in these times as the whole was a few years ago. He brought his speech to a point, by laying the hundred dollar bill on the table.

Some remarks followed by Rev. Mr. Tucker of New York, Dr. Wayland, Mr. Hague, and others. The resolution was passed which we published last week with reference to the neutrality of the Board, and a vote of thanks to the churches in Albany was then passed, for their generous hospitality to the members of the Board during its session.

A public meeting was held in the evening which was very fully attended, and was addressed by Messrs. Bacon, Conant, and Love. Mr. C. gave a very full account of his visit to the Indians, and of the severe trials to which many of them had been subjected by the persecutions they had been called to suffer. Mr. Conant gave an account of his visit to Denmark, and the situation of the brethren who had embraced Baptist sentiments, in that country. Mr. Love addressed the meeting at considerable length, showing that the Greeks have in reality no Bible, and no means of becoming savingly enlightened by the truth of God. The meeting continued till a late hour, and it would be impossible in a brief report, such as we are obliged to make, to present a fair view of the speeches. Rev. Dr. Welch, pastor of the Pearl Street church, addressed the audience in a brief, but very beautiful speech, calling on the friends in Albany to make an effort to raise immediately \$1000 for the foreign missionary treasury. Six hundred dollars were at once pledged, and assurances given that the whole would be raised.

### Am. Bapt. Home Mission Society.

The Anniversary occupied the afternoon and evening of Tuesday, April 25th. Hon. Heman Lincoln, President, in the chair. Prayer by Rev. J. H. Brouner, New York.

An outline of the Annual Report was read by the Corresponding Secretary, Rev. B. M. Hill. As in all our other benevolent Societies, so in this, the income from the churches, was somewhat less than the preceding year. But the calls for assistance are far more pressing, many of which, for want of funds, remained unanswered.

The receipts of the Society have been about \$12,000, the liabilities to the missionaries, over the balance of the treasury, is nearly \$5000. Including the contributions of State and Conventions and other auxiliaries, the receipts of which do not come directly into the treasury of the Society, and the amount raised for Home Missions in our denomination through the Society and its auxiliaries is about \$40,000.

The total number of agents and missionaries employed the past year is 93. Their labors were performed in 22 of the United States and territories, in Canada and Texas. They have labored regularly at 304 stations, the population of which, exclusive of those occupied by itinerants, is at the lowest estimate \$2,000; the number of communicants at those stations reported when application was made for the appointment of the missionaries, was 5,191, and the average attendance at public worship 15,600. They have preached 10,333 sermons; delivered 1,338 pastoral addresses; made 13,351 pastoral visits; and have been active in the use of all evangelical means for extending the kingdom of Christ.

In the performance of their duties they have travelled 115,532 miles. The amount of ordinary ministerial labor performed by them is equal to that of one man for 32 1/2 years. The number of agents and missionaries reported by auxiliaries is 275. Their joint labors amount to 139 1/4 years of one man. They have occupied not less than 458 stations; preached 25,075 sermons; made 13,262 pastoral visits, and travelled 59,483 miles.

Total number of agents and missionaries, 368; years of labor performed, 215 1/2; miles travelled, 175,035. Among the results of missionary labor performed last year, our missionaries report the baptism of 1,469 persons, which with the additions by letter, have increased the number of communicants reported when the missionaries applied for their appointments, more than one third. They have organized 50 churches, ordained 31 ministers, and personally obtained 3,011 signatures to the temperance pledge.

Under their superintendence 5,470 pupils have been instructed by 724 teachers in 179 Sunday schools and Bible classes, furnished with 9,211 volumes in their libraries. At the stations occupied, 5 houses of worship have been completed; the erection of 23 others has been commenced; 7 churches have been sufficiently able to support their ministers without our aid; \$7,807 have been paid for ministerial support, and \$1,901 for foreign missions and other benevolent purposes. In those churches there are 54 young men preparing for the ministry. The missionaries of auxiliaries also report 3,431 baptisms; 3,419 signatures to the temperance pledge; and 6,172 scholars in Sunday schools and Bible classes connected with their churches, which are supplied with 9,627 volumes in their libraries.

Total, 4920 baptisms 6,520 temperance signatures, and 11,742 Sunday scholars.

The report was followed by the reading of the act of incorporation, passed by the Legislature of the State of New York at its last session, which the Society by vote accepted. Officers were elected, of which the following constitute the Board of Managers. Hon. Heman Lincoln, President; Rev. B. M. Hill, Corresponding Secretary; R. W. Martin, Treasurer; J. R. Ludlow, Auditor.—The election of officers was followed by prayer by Rev. Professor Chase. Remarks were made by the Secretary on the pecuniary condition of the Society, and an earnest and affectionate appeal was made by the General Agent, Rev. John Peck. The Society then adjourned till evening.

The evening session was opened with prayer by Rev. D. Haswell, of Vermont. A paper was read by the Cor. Secretary, exhibiting the claims and wants of the Society, and appealing for aid. The Rev. R. W. Cushman of this city was then announced, who read the following resolution.

Resolved, As the conviction of this assembly, that upon the vigorous prosecution of religious efforts in behalf of the West, and especially that of giving an enlightened ministry to the Baptist denomination in that section, depends the perpetuity of the civil and religious liberties of

this country; and that consequently it is the dictate alike of patriotic and of parental affection, to sustain, at any requisite cost, the Home Missionary enterprise.

Mr. C. addressed the meeting at length on this resolution, and his remarks were deeply interesting. He proposed this inquiry—What and where, and what to us, is the West? The extent of the territory, its vast capabilities, its unparalleled fertility, the rapidity with which it is becoming populated, the character of this population, and the importance of the relations sustained by the East to the West, were exhibited with great clearness and power. The single territory of Iowa is equal in size to Massachusetts, Connecticut and eight Rhode Islands. The country is capable of supporting a far more dense population than China; but the same density would occupy the valley with three hundred millions! The Western people are remarkable for their energy and activity. Men who are dromedaries and indolent in other countries, here seem to be inspired by the vast prospects before them.—The West is to us of more importance than any other portion of the earth—more even than the original thirteen States. The West is to sway our national destinies—the centre of power is moving westward. The older States must bow to the younger, and the mother be ruled by the daughter. Will she use us kindly? She is now in the cradle. What she will do we cannot tell, but this giant princess must be educated in her childhood, as was the princess Victoria, or she will become a merciless tyrant. The influences which threaten liberty are rife in the West.

But we have not space to give more of this meagre outline. The remarks of Mr. C. would form a document of great interest and value, published entire, with, if we may be allowed to judge, a single amendment. The facts illustrating the low tone of morals and the prevalence of vice and infidelity, should not, we think, be ascribed to the West at large. They belong to the South, and are all and only true when related with reference to Louisiana, Mississippi, etc., where they are traceable to a great extent to the influence of slavery. But they are not true of Ohio, Illinois, and other free States. A recognition of this distinction would have rendered Mr. C.'s delineation more just, and therefore more effective. Aside from this, we deemed it one of the best and most impressive anniversary speeches to which we ever listened.

Rev. O. N. Sage, of Ohio, then addressed the meeting upon the following resolution.  
Resolved, That the address with which the Lord has crowned the labors of the American Baptist Home Mission Society calls for devout gratitude to God, and should excite the Christian and the patriot to a vigorous prosecution of the work.

His remarks were brief and comprehensive. They referred particularly to the State of Ohio, and he stated facts of great interest and importance. Among other things he remarked, that in 1831, twelve years since, there were in the State of Ohio only 260 churches, 130 ministers, and 9800 communicants. There are now 443 churches; 364 ministers, and 26,000 communicants. Twelve years since there were but four ministers in the State who received their entire support from the churches which they served, and as nearly as could be ascertained, the whole sum paid for ministerial support in that State, at that time was only \$6,500. The number who are now receiving their entire support from the people is 72, and the whole amount expended in ministerial support is supposed to be not less than \$67,200 per annum. The whole amount invested in meeting-houses in 1831, is estimated not to exceed \$30,000; it now exceeds \$230,000.

### American Baptist Publication and Sunday School Society.

The anniversary was held at 3 o'clock P. M., on Wednesday, the 26th of April. Rev. R. Babcock, D. D., President of the Society, in the chair. Prayer offered by Rev. G. Benedict, New York.

The annual report, which was prepared by the late Corresponding Secretary, Rev. M. J. Rhee, was read by his successor, Rev. J. M. Peck. The receipts from all sources the past year have been \$99,064. This amount includes \$137,116 loaned from the building fund to the publishing fund and secured by a lien on the Society's stock, by which operation the Society saved six per cent, and were enabled to meet engagements and calls on the Depository. Hence the actual receipts into the treasury were \$85,353.8.

The appropriations have been \$89,897, leaving a balance in the treasury of \$37.27. The receipts for life directors, life members, and annual subscribers are \$496,91, exclusive of life memberships and subscriptions paid into the Depository of the New England Sunday school Union, Boston, and accredited towards books purchased, 37 life members and life directors have been obtained during the year.

In the embarrassed state of monetary affairs throughout the country, the Board, resolved to keep within their means, have issued three new books—*Mosaic* of Mrs. Jones—*The Spiritual Voyage*,—and *Effie Maurice*. A supply of former issues have been kept up. The stock on hand is valued at \$6,165. Of Tracts, 95,000 copies, including 1,262,680 pages have been published, and 158,000 pages of tracts, and \$157,541 worth of books have been gratuitously distributed during the year. 100,000 copies of tracts have been given to the Baptist Home Mission Society for the missionaries connected with that Society. The 11,000 copies of the Almanac and Register, and 2,000 copies of the last Annual Report have been issued. The issues of the Record have averaged about 3000 copies throughout the year.

An arrangement has just been completed to publish a denominational Hymn Book for church service, in co-operation with Gould, Kendall and Lincoln, Boston. The proof sheets are now undergoing a revision by a committee, consisting of brethren W. R. Williams of New York, H. and R. W. Griswold of Philadelphia, Ill. of Baltimore, Taylor of Richmond, Brantly of Charleston, Dagg of Tusculooa, Howell of Nashville, and Lynd of Cincinnati. It has been compiled with great labor and care by Rev. Messrs. Baron Stow of Boston, and S. F. Smith of Newton, Mass. This plan of mutual co-operation bids the fairest to produce a first rate Hymn Book, acceptable to all parts of the country and the whole denomination.

The adoption of the Report was moved by Rev. David Benedict of Rhode Island, who addressed the meeting with great fervor.

The following Resolutions were submitted and adopted.

By the Rev. William Hague, of Boston.  
Resolved, That in view of the corrupt and demoralizing literature of the age, sent forth like a desolating flood over our whole country, our denomination needs a constant supply of pure and elevated literature to counteract the minds of our numerous converts from the errors to which they are exposed, and train them up in holiness and active service in our benevolent undertakings.

Mr. H. addressed the society at some length in his usual eloquent and impressive manner. By Rev. James E. Welch.

Resolved, That the project of providing our destitute ministers and missionaries in the Western Valley with small libraries, is an object of paramount importance in the operations of the Society, and deserves the cordial co-operation of the benevolent.

Mr. W. gave some affecting statements of the wants of ministers of his acquaintance in the Western Valley, and urged liberal and active measures to supply them, in which he was seconded by the Rev. Dr. Masley and Rev. J. M. Peck.

By William Crane, Esq., of Baltimore.  
Resolved, That the late Treasurer, W. W. Keen, Esq., of Philadelphia, who, from illness and domestic affliction, felt it his duty to resign, receive the sympathies and thanks of the Society, for the faithfulness and correctness with which he has gratefully discharged the duties of the office for many years past.

Br. Crane observed that the late Treasurer was an old and personal friend, that he knew his fidelity and worth, and that it afforded him great satisfaction to give this public testimonial to his services.

Rev. J. S. Bacon, of Charlestown, Mass., offered the following.  
Resolved, That the Board of Directors be authorized and instructed to make such arrangement in the editorial labors of the Society, as they may deem expedient to enable the Corresponding Secretary to devote a portion of his time in traveling as General Agent.

The mover stated that it would afford him pleasure to offer remarks, but the lateness of the hour compelled him to decline.

By J. M. Peck.

Resolved, That we renew the recommendation to the churches throughout our land, to contribute to the funds of the American Baptist Publication and Sunday School Society, a sum equal to ten cents annually for each member, providing a publishing fund, so as to enable the Board to supply colporteurs and other persons with publications for sales; and also to furnish donations in books and tracts to Sunday schools, missionaries, and others who need help.

### Progress of Truth and Freedom.

The intelligence which comes to us from the South, relative to public sentiment on the subject of slavery, is more and more encouraging. The entire abolition of the accursed system. That the agitation of this subject in the North, is not, as has been often alleged, fastening still more strongly the bonds of the enslaved, now appears; and it is clear, that by the continued dissemination of light, and the prolonged appeals of Christian sympathy, the good work will be advanced, until every bond shall be sundered, and the doctrine that "all men are born free and equal" recognized and acted on, throughout the Union. Read the following cheering and important statements by a correspondent of the Christian Freeman in East Tennessee.

"You ask me how many of our people would be willing to abolish slavery in East Tennessee—ninety-nine at least. In North Carolina, a majority—in fact, a majority of the legal voters of the whole State. All that is wanting is energy and concert of action. The abolitionists have not related the emancipation of the South, but they have laid the axe at the root of the tree. By persevering industry, with God's blessing, they will triumph. The light gets into the South, so much so that a paper at Nashville, a majority—but the election of Mr. Clay could sustain slavery."

Efforts have been made to separate East Tennessee from the other divisions of the State, and will be continued. If successful, this would leave to the free State in six months. Slave labor is worth nothing here. Slaveholders at the South are in debt. More of them will be sold out this year than in any previous year. The slaveholders here are in a state of confusion. In this and the adjoining country above, there are some farmers from Pennsylvania, who own no slaves, who have fine farms, and would not own a slave for all the wealth that slavery could bestow, and would have ever earned. "The same change is going on in Virginia; the same in Kentucky."

I would rejoice to see the communications improved, that will carry light into the South. *PERSEVERE!!!*  
The abolitionists have made an impression in the South, beyond their estimation. A few years of perseverance and the system will fall. Our worthy judges told me in a conversation, this evening, are here, and the rest have gone up to the culture of cotton in India. Although it caused much distress in our country, ultimately the effect would be beneficial. We have in this country, some 220,000 whites, and 20,000 slaves. Most of the non-slaveholders and two thirds who are slaveholders, wish the evil abolished. You would hear the system spoken of with as much severity as in the North. The slaveholders here would keep the light, but hope in vain. It comes in, in the correspondence and by papers. Many an abolition paper gets in and circulates until worn out—and by travellers returning from the South.

Now if this be the progress of public sentiment, and the feeling among both slaveholders and non-slaveholders, in the Southern States, how unbearably how unworthy is it, in a citizen of the free North, to manifest indifference with regard to the cause of emancipation—to exhibit an unwillingness in favor of the use of measures to secure its abolition. But we have more encouraging indications from the South than these. The work of emancipation has already commenced. We find in an exchange paper the following record of facts, most aptly headed "Drops of the coming showers." May they prove to be so!

A letter from John O. Wattle, published in one of the Western anti-slavery papers has the following postscript:  
"I open my letter to tell you I have just seen a part of a company of sixty slaves, who had been emancipated by law in Virginia. Several are here, and the rest have gone up to Highland county. 'Tis pleasing to be with them. They come with blessings and songs of jubilee rejoicings. How glorious will be the day when liberty shall be proclaimed throughout all the land, unto all the inhabitants thereof!"

Another exchange paper says, that at a liberty meeting, Indiana Co., Pa., a letter was read from a gentleman in St. Louis, stating that the writer had been convinced of the wrongfulness of slavery at a meeting of the anti-slavery Society of Indiana county, in May, 1841, and had, in consequence, emancipated his own slaves, *forbidden* in number, and had prevailed on two of his friends to follow his example, and that together they had set free one hundred and three slaves.

In an article in the last number of the Pennsylvania Freeman, on the progress of the cause, the editor says: "In every part of the South, the disposition to voluntary emancipation appears to be on the increase. An instance has lately come to our knowledge, of a single individual who has resolved to emancipate upwards of four hundred slaves."

A New Orleans paper of the 7th of last January, states that on the night before, about thirty petitions were received and acted upon favorably by the police jury, to emancipate certain slaves, at the prayer of their several owners."

### Another new Movement.

"The Christian Union" is the name of a religious association recently established in New York and Brooklyn. A statement of its principles has been published, said to be from the pen of W. H. Channing, late of Cincinnati. Sunday meetings are held, one of which is under the guidance of a leader, and the other wholly spontaneous in character, in which every one is at liberty to utter his or her convictions and feelings in whatever form of prayer, or praise, or address may seem most useful and befitting. This Union, says the editor of the Liberator, "has no creed, but its members meet on the common ground of our common spiritual nature, and regards its destiny." The same editor, who regards this movement "with favor and satisfaction" and defends the principles on which it is based, states as one of its objects, "reform in regard to the confusion of existing opinions upon all subjects, religious, moral, and practical." This object will doubtless be accomplished, at least so far as their "wholly spontaneous" meetings are concerned. They, if well attended, as we presume they will be, will be a perfect jargon—a most admirable "confusion of existing opinions on all subjects, religious, moral, and practical." What an advancement of enlightened principle and religious freedom is here!

### Revival in Adams.

MR DEAR BR. GRAVES.—The Lord has again visited this place in mercy. Adams consists of two villages, called North and South Adams. North Adams is a manufacturing village, containing fourteen factories and a population of a little less than three thousand. It has not been noted for its temperance until within about a year. Now almost the entire population are strictly temperate. The 22d of last Feb., both of our taverns became temperance houses, and no liquor is allowed to be sold except for medicinal use. For about four weeks past I have preached to our people each evening, and have seen about forty rejoicing in Christ. Last Feb. I baptized 19 and expect to baptize a number more next Feb. I am still preaching each night, and God is with us, the only hope of our success. The Congregational and Methodist churches by our side, have preaching each night, and they both now have probably 60 or 70 conversions, though the greater portion are among the Methodists. The converts are many of them heads of families; several of the converts were once Universalists. Pray for us. Affectionately yours, JOHN ALDER, JR., North Adams, May 2, 1843.

### Slavery in the East Indies.

Most gratifying intelligence has reached us from England with reference to British India. Positive orders have been issued for the entire abolition of slavery throughout Malacca, Penang and Singapore. In this noble achievement the judicious and persevering exertions of the London Anti-Slavery Committee have been anticipated. A memorial on the subject was presented to Lord Fitzgerald and Vesey, by a deputation consisting of Messrs. J. Sturge, W. Bell, J. Beaumont, S. Allen, J. Scoble, and M. L'Instant. The London A. S. Reporter says that "the deputation was received by Lord Fitzgerald with great courtesy, and informed that some months since the Government had indicated to the authorities in India the measures which they judged to be necessary in order to carry the intentions of the British Legislature on the subject of slavery in India into effect. His Lordship assured them of his anxiety to promote the object they had in view, though he might differ with them as to the means by which it was to be accomplished. The next mail from India, his Lordship expected, would contain intelligence whether the measures recommended had been adopted by the Governor in Council."

In reference to the abolition of slavery in the British settlements in the East, to which the deputation called his Lordship's attention, he informed them that instructions had been given for the entire abolition of slavery in Malacca, Penang, and Singapore; and he believed they were sufficiently comprehensive to embrace Province Wellesley. But to prevent the possibility of mistake on this point, he would forward additional instructions by the next mail to India."

A correspondent of the Journal of Commerce says that the number of slaves thus emancipated is twelve millions. So advances triumphs the cause of freedom in the East. Who shall be discouraged? Or who attempt to impede its progress? The United States, with her three millions of chattering beings, may come last, but come she must, sooner or later. One song, and that the song of jubilee, is to employ all nations. Who does not believe it, and respond—"The Lord hasten it in his time!"

### A Native Virginian on Slavery.

MR. EDITOR.—For the last sixteen months I have been a regular reader of the Christian Reflector, and have been highly pleased to see that it is conducted in a manner that is well calculated (in my humble opinion) to make many who are opposed to the principles of the Abolitionists, and who are mainly taught in the Word of God, and who desire to be advocated by all true Christians, philanthropists, and republicans.

I was raised in Spotsylvania County, Va. and from my childhood my attention was frequently called to the subject of slavery. I was frequently miserable on the subject, and would say I believed that slavery was not to be found in the Bible, and ought to be abolished. As nearly all my relations and friends were slaveholders, sometimes I would try to make myself believe that the system of American slavery could be proved to be consistent with the doctrines of the Bible; but my conscience would not permit me thus to close my eyes against light. She told me that I "handled the word of God deceitfully" and that I ought not thus to trifle with my own eternal happiness, and that of thousands more. I

could not dispose of this grand Abolition text, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets;" upon the supposition that slavery was right; but it was very plain if I would admit the following extract from the Declaration of Independence to be true: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." Well might the immortal Jefferson declare, "I



## The Anti-Slavery Convention.

The Convention held last week in Tremont Chapel was not large, and the sentiments of those present were somewhat various and conflicting. A part of the members were resolved on forming a new missionary organization, but the Convention was unprepared for such action at the present time. The period having expired, for which the Provisional Committee was appointed, their re-appointment was deemed necessary that they might have an opportunity to appropriate the funds which they have been entrusted. A majority of the Convention were satisfied that the Board, in their official capacity, should occupy a position of entire neutrality, such as they have avowed, on all subjects save that for which they were appointed. That body has specific duties to which to attend; and as long as they do not interfere, directly or indirectly, with the measures of abolitionists or the action of churches, it was maintained that we have no just ground of complaint against them. A minority of the Convention assembled in a separate capacity, after the Convention adjourned, and formed a new missionary organization. We learn that eighteen persons pledged themselves to this movement. The names of the leaders of it will be found in a communication of their own, in another column. It is perhaps due to our readers to add, that among the prominent abolitionists who declined to co-operate in this movement, are Messrs. Colver, Green, Shipley, Gilbert, and others in whose anti-slavery integrity the public have equal confidence.

## The Puritan and the Peace Society.

MR. EDITOR.—I regret the necessity of requesting you to insert the following article. The New England Puritan of April 21st, published two articles, one *professedly* from a correspondent, the other avowedly editorial, both reflecting with great and, as I thought, unjust severity, upon the American Peace Society, and its periodical. I prepared such an answer in part as I supposed the case to require, but contented to strike out what the editors specified as objectionable, and endeavored to make it as nearly conformable to their wishes as I could with any justice to myself, and the cause I serve. Still they refuse to publish it; and, as a last resort for counteracting what we regard as slanderous charges, we request you, as a favor to the cause of peace, to insert the following article, the same in every particular that was sent to the Puritan.

## Reply to Strictures on the course of the Peace Society.

I am glad, Messrs. Editors, of the opportunity forced upon me by two articles in your last paper, (April 21st) to inform your readers more fully of the course pursued by the American Peace Society, and to show that we are not answer in detail the charges there brought against us; but I deem it a matter of mutual justice, that the Christian community should understand our mode of procedure, and thus be able to judge for themselves whether we deserve their co-operation in a cause so common to all the friends of religion and humanity.

Your correspondent ("a Pastor") charges upon "the organs of the Peace Society" divers highly ultra, and even unscriptural, and subversive of civil government; and your editorial reiterates these charges in terms equally severe, and adds others still better calculated to overwhelm us with popular odium; all because a writer in the Advocate of Peace for April had attempted, not to prove the inviolability of human life, but to show that we were not the advocates of a doctrine which we sustained without taking the life of man in any case.

In reply, I would say, that our Society, restricting itself to the abolition of national wars, as its only object, but to show that we take any stand either for or against capital punishment, or the inviolability of human life. We have been repeatedly urged by men on our side to endorse their views; but we cannot, as a Society, favor or oppose either party. So we have often said; nor could I well suppose, when allowing one of our friends to show how he reconciles the inviolability of human life with civil government, that any one, after my disclaimer, would hold either me or the Peace Society at all responsible for his argument.

The doctrine is these. A distinguished friend of peace, himself an Orthodox minister, eminent for his talents, his learning and his piety, furnished for the Advocate an article designed, not to prove the inviolability of human life, but merely to illustrate its consistency in his view with the existence and legitimate operations of civil government. Now, I am not a believer in his doctrine on that point, nor do I deem his reasoning satisfactory; but, as a matter of plain, simple justice, I inserted the article with a distinct, repeated disclaimer of all responsibility for such mode of reasoning.

The whole article is in the same spirit of candor, without even an attempt to prove the inviolability of human life; and I find it difficult to conceive how his remarks, much less my own, could have occasioned such sweeping charges. I have not stated the entire text, and front of our offending; and every reader can now judge for himself whether my own introductory remarks are "an elaborate apology for an article so entirely vicious," whether the article is sanctioned by a colored editorial, remarkable for its special pleading, and obviously designed to prepare the mind of the reader to embrace the article itself;—a doctrine which I have never embraced myself;—whether the Advocate of Peace is thus lending its influence to the cause of downright radicalism; whether the writer (our correspondent) takes strong ground against capital punishment;—nor is there anything in the remarks of the editor that is in the least at variance with that position.

I will not attempt a further reply to your strictures on the course of our Society; but I will add, that we have sought to unite in the work of peace all that sincerely desire the abolition of war. We pledge them to nothing but this single object, and merely ask them to give their views concerning it. We were deemed strictly defensive, to co-operate with us in doing away the custom itself. Some men on each extreme complain of us for this liberality; and our cause, if we may believe the truth, has repeatedly been ruined, not by too low, but by too high ground. We believe that the cause requires the union both of the strong and the moderate friends; and the smiles of God thus far upon this course, encourage us still to continue it as in our view indispensable. I am sorry that any "Pastor" should threaten to leave this cause; but, if he has any point to the wholehearted butcheries of war, we have little to hope from his co-operation.

Allow me, in conclusion, to say, that I had supposed our reiterated disclaimers of his peculiar views sufficient to preserve us from being charged with "the non-government, &c. of H. C. Wright," especially as we have been so often reproached by men of that school for not embracing the very sentiments here charged upon us. We should like very well to have our real principles thoroughly canvassed; but it ought ever to be borne in mind, that the only point in dispute is, whether any species of war is consistent with the gospel, and not whether the Bible sanctions civil government, or capital punishment, or the taking of human life in any case.

April 27, 1843.

## American Baptist Anti-Slavery Convention.

The Fourth Annual Meeting was held in Tremont Chapel, Boston, Wednesday and Thursday last.

Rev. J. W. Sawyer, of Vermont, in the chair. Prayer by Rev. S. Adams, of Maine.

Rev. Messrs. Warren, of Me., Branch, of Conn., and Kenyon, of R. I., were appointed a committee to report a report of the Convention.

Rev. Messrs. Adams, Bishane, Sawyer, Green, and Dea. G. Shipley were appointed a business committee.

The Treasurer's report was read, and referred to Messrs. J. N. Barbour and W. Morse, to be audited.

The Report of the Executive Committee for the past year was read and accepted.

The following resolutions were reported by the Business Committee, and passed, after being discussed during a large portion of the two days and evenings on which the Convention sat:

Whereas, the following preamble and resolution were passed by the American Baptist Board of Foreign Missions, at their late meeting in Albany, N. Y.:

"Whereas, it appears to have been extensively understood, that by certain transactions at Baltimore, during the last session of the Convention, the neutral position of the Board in relation to slavery was changed, therefore,

Resolved, That the Circular issued by the Acting Board in the year 1840, asserting their neutrality on all subjects not immediately connected with the great work to which they were specially appointed, be re-issued and printed with the Report of this year, as expressive of the sentiments and position of the present Board."

Resolved, That we regard the adoption of the above preamble and resolution as resuming, on the part of the Board, its original position, and as in effect repudiating those doings at Baltimore by which that position was supposed to be abandoned.

Resolved, That the Provisional Foreign Mission Committee be continued, for the purpose of making a proper appropriation of missionary funds now on hand, and to receive such future contributions as may be offered, by those who cannot conscientiously contribute to the support of missions through the channel of the present Board."

Resolved, That our former error in holding church fellowship with slave-holders is no just argument for continuing such fellowship; and that in the midst of so much light on this subject as we now possess, we feel that communion with slave-holders is in communion with sin, and partnership in crime.

Resolved, That all laws either of the United States or State, which are designed to aid the slaveholder in recovering fugitives from slavery, contravening the express law of God, and it is our imperative duty to suffer the penalty of non-compliance rather than sanction in any way such iniquitous enactments.

Resolved, That whoever refuses to give succor and aid to the fugitives from oppression is not unworthy the name of Christian, but is an unfit associate for any but oppressors and tyrants.

Resolved, That the practice of the Home Mission Society in sending their missionaries in slave States, without instruction to require of the slave-holder an abandonment of the sin of slavery before they are received by them to membership in the churches which they plant, or to withdraw from communion with them, is a compromise with that sin, as to make it the duty of all enlightened Christians perseveringly to remonstrate until the evil complained of is removed.

Resolved, That the existence of the above evil in that Society, is an embarrassment to any in presenting a conscientious barrier to paying tribute to sin, and that while the important field they occupy, and the wants of the great West, whose claims press upon them, commend that Society to the sympathy of all Christians, we feel that the necessity of removing the evil complained of is of the way.

Resolved, That this Convention recommend to the American Baptist Board of Foreign Missions, that they should, as a delegate to the World's Convention in London of the same year, and, wherever, encouragement was given, that means would be employed to defray his expenses, and,

Resolved, That the amount of means anticipated have not been furnished, but he has had to sustain the most of the expenses himself, which he is unable to do, therefore,

Resolved, That we feel ourselves under obligations to take some course by which funds can be raised to relieve our brother of an embarrassment under which he has labored for years, and therefore recommend that pledges now be taken to secure the object of the foregoing resolution.

The following officers were elected for the ensuing year:

REV. ELON GALUSHA, President.

VICE PRESIDENTS.

D. DENBAR, New York.

A. C. H. E. WORTH, A. T. Foss, J. N. Brown, C. P. GROSVENOR, Massachusetts.

JOHN BLAIN, New York.

CORRESPONDING SECRETARY.

W. H. B. GALE, New York.

RECORDING SECRETARY.

C. W. DENISON, Boston.

EXECUTIVE COMMITTEE.

Maine, Jas. Gilpatrick, E. R. Warren, L. C. Stevens, W. R. Prescott, Z. Humphrey.

NEW YORK, J. N. Barbour, R. B. C. P. Groves, E. A. Mason Ball.

VERMONT, Alva Sabin, D. Burroughs.

MASS., N. Colver, H. Fitts, W. Morse, T. Gilbert, W. Roberts, D. Harrington, N. E. Shailer, G. Read, N. Branch.

N. Y., Z. Grennell, L. Fletcher, Jacob Knapp, T. F. Field, L. P. Noble, Jesse Elliot, J. Andrews, George Williams, C. Ross, P. B. N. J., J. Howe, C. E. Wilson.

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THE LADIES' COMPANION & Literary Repository, for May, appears in a new and beautiful dress, with the following persons associated as editors: Mrs. Lydia H. Sigourney, Mrs. Emma C. Embury, William W. Snowdon. It is published at 109 Fulton St. New York.

SERIES' FAMILY MAGAZINE, abounding with engravings, appears each month. Saxton, Pierce & Co. are the Boston publishers.

THE MASSACHUSETTS Sabbath School Union, C. C. Dean, Agent, have recently published several new books for S. S. Libraries. The following are among the numbers:—"The Prodigal Redeemed: or the Sinner's Ruin and Recovery. By Samuel Iremus Prime," 220 pp. "Memorial of Edith," 48 pp. "Manual for the Sick," 48 pp. "Coronations, or the Corruptible and Incorruptible Crown," 83 pp.

"A PEEP AT THE CIRCUS" is the title of a pleasant little book of 36 pages, just published by the N. E. S. Union, 79 Cornhill.

"THE BOSTON WASHINGTONIAN" is the title of a handsome and spirit weekly sheet, published at 66 Cornhill, in this city. It is edited by Rev. Charles W. Denison.

WE regret to learn that our Maine subscribers, to some extent, misunderstand our terms. They never vary from those published at the head of our first column, except when large companies join together, and an agent performs the labor of distributing and collecting. All who are desirous of placing their names in by paying in advance that they avail themselves of the lowest terms.

FOR THE CHRISTIAN REFLECTOR.

A CARD.—The subscriber would take this method of expressing his grateful acknowledgments for the receipt of an elegant Quarto Bible, as a graduation, from the people of his late charge, in South Boston.

Apart from the approbation of God, nothing can be more pleasing to a pastor, when separating from his people, than to know that however imperfect may have been his labors, his desires to do good are appreciated, and kindly received. The present, so valuable, is rendered the more precious from the circumstances under which it was given, and the many other favors which preceded it, and in coming years shall be cherished as a memorial of benevolence, manifested by those for whom he once labored in word and in doctrine.

Those who presented it may drink deeply of the spirit, observe faithfully the precepts, embrace cordially the doctrines they cheerfully the commands of this blessed volume, shall be, as it has been, the prayer of their unworthy friend.

THOS. DRIVER.

LYNN, Mass., May 5, 1843.

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FOR THE CHRISTIAN REFLECTOR.

A CARD.—The subscriber would take this method of expressing his grateful acknowledgments for the receipt of an elegant Quarto Bible, as a graduation, from the people of his late charge, in South Boston.

Apart from the approbation of God, nothing can be more pleasing to a pastor, when separating from his people, than to know that however imperfect may have been his labors, his desires to do good are appreciated, and kindly received. The present, so valuable, is rendered the more precious from the circumstances under which it was given, and the many other favors which preceded it, and in coming years shall be cherished as a memorial of benevolence, manifested by those for whom he once labored in word and in doctrine.

Those who presented it may drink deeply of the spirit, observe faithfully the precepts, embrace cordially the doctrines they cheerfully the commands of this blessed volume, shall be, as it has been, the prayer of their unworthy friend.

THOS. DRIVER.

LYNN, Mass., May 5, 1843.

## The Editor's Table.

THE LIFE OF WILLIAM WILBERFORCE: By his son, Robert Isaac Wilberforce, M. A. and Samuel Wilberforce, M. A. Revised for the American edition by Casper Morris, M. D. In two volumes. 12 mo. Philadelphia: Perkins & Purves; Boston Tappan & Dennet.

We are much pleased to see these beautifully printed volumes done up in neat paper covers, like the late edition of Williams' South Sea Islands, by which their price is reduced one half. Nearly seven hundred pages of excellent reading may here be purchased for a single dollar. All have heard of the great British Philanthropist, Wilberforce. The excellent traits of which he is the author, the high character of his history as an English statesman, and above all, the distinguished part he acted in that great moral achievement by which slavery was abolished in the British West Indies, have combined to give him a reputation as extensive as it is enviable. His biography is well written, and is such in its subject, and the facts embraced in connection, as to make it not only an interesting book for perusal, but a work of real and standard value.

THE HISTORY OF THE JEWS, from the earliest times to the present time. By Isaac Milman. In three volumes. New York, Harper & Brothers, 1843.

The Harpers have commenced a republication of the Family Library, in volumes of the original size, stitched in paper covers. Each volume is thus afforded for twenty-five cents. The above titled History, a work of much value, is the commencement of this series.

A HISTORY OF THE INQUIRY.—With an Introduction, by the Rev. Cyrus Maule, M. A. In three volumes. New York, Harper & Brothers, 1843.

A deeply interesting volume, the circulation of which cannot fail to open the eyes of the community to the real character of Popery, and put our citizens on their guard against the seductive arts and the arrogant pretensions of the Romish priesthood. 122 pp. 18mo. in paper covers, for 25 cents.

THE ZINCALFO, or an account of the Gypsies of the Province of Valencia, in Spain. By J. M. Campbell & Co. New York: Saxton & Miles. Boston: Saxton, Pierce & Co.

This is a work by the author of "The Bible in Spain," and to any who have read that work, this announcement is recommendation enough. The incidents therein related, awaken an interest in that singular people, whose character, history and language, constitute the themes of this volume. It is written in Borrow's own style—simple, earnest, and often most beautiful and graphic.

SONNETS AND OTHER POEMS. By Wm. Lloyd Garrison. Boston: Oliver Johnson, 47 Court Street, 1843.

These poems are all short, but many of them possess great beauty and merit. They are presented to the public in a cheap form, and yet in a most exquisite manner.

TABLES OF LA FONTAINE. Translated by E. Wright, Jr. With fifty illustrations, by Hartwell. In two volumes. 18mo. Boston: Tappan & Dennet, Saxton, Pierce & Co. 1843.

This translation of La Fontaine's celebrated fables was designed for schools and families, and the highest testimonials have been awarded to it. It has also been subjected to severe criticisms, and the new and cheap edition now before us is accompanied with notice from the translator, that having reason to suppose that the work might be rendered more acceptable to parents and teachers in other respects, he has with some care, revised the original, changing many expressions, altering some fables, and entirely omitting a few. We are glad these changes have been made. The fables are all in rhyme, the pictures are very comic, and the volumes are beautifully printed.

LOCKHART'S HISTORY OF NAPOLEON BONAPARTE. In two volumes.

We have received the first volume. No. 4 of Harper's Family Library. Price 25 cents. Saxton, Pierce & Co.

CYCLOPEDIA OF BIBLICAL LITERATURE. Mark H. Newman, of New York, and Tappan & Dennet, of Boston, have commenced the publication of this work, prepared by John Kitto, in numbers of 80 pp. each. It is beautifully printed in double columns, and will be completed in fifteen numbers. It is accompanied by a general index, and is, in a word, a learned, a splendid, an invaluable work. And it is sold for only thirty-eight cents a number.

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## Secular Intelligence.

Dr. Brabant's Medical Office and residence is at No. 42 Harvard Street. His education and experience alike commend him to public favor and support.

## Foreign Intelligence.

The new Steamer Hibernia arrived at this port last Thursday morning. The following items of general intelligence are selected from the papers.

LOSS OF THE WEST INDIA MAIL STEAMER SOLWAY.—The steamer Solway, Captain Dun, arrived at Coruna on Friday, the 7th ult. After having landed her mails at Coruna, she proceeded on her outward voyage at about 9 o'clock on the evening of the 7th. The sky was clear, the sea was calm, and all circumstances appeared to auger a prosperous voyage. Exactly at midnight the vessel, which was at that time proceeding at the top of her speed, struck upon a rock, and within twenty minutes from the occurrence of the accident, sank in deep water. Captain Duncan, her commander, who unfortunately perished with her, displayed the greatest fortitude and self-possession, under the trying circumstances in which he was suddenly placed. The boats were launched, (at least so many as could be disengaged,) and the passengers were placed in them. One of them was engulfed in the whirl and vortex occasioned by the sudden sinking of the vessel. The amount of the loss of life it is impossible to ascertain. At least eighteen passengers are known to have perished, and twelve of the crew are missing.

EXPLOSION AT THE WALTHAM ABBEY MILLS.—On the 13th of April, a deplorable catastrophe happened at Waltham Abbey, near London. A frightful explosion took place at the extensive powder works, on the river Lea, causing great destruction of property and the loss



